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844 the hands of the midwife and dries them with the linen presented to the latter. Then both women shake hands over the child, and beg one another three times for forgiveness for the troubles each has had to undergo.[55]

846 783 The mother is considered strictly unclean for three days, the period of the midwife's attendance. Nevertheless, she usually leaves her bed on the second or third day and performs her routine tasks about the house. She must not, however, go farther than thirty-five steps from the dwelling, lest she defile the fields which she might pass.[56] Indeed, she may not even take these few steps without carrying a knife with her.[57] The period during which the mother is not considered entirely clean lasts from three to six weeks, depending upon the locality. At the termination of this period a formal purification ceremony (*wywid* = leading out) is performed in the church by the priest. On the day of the ceremony, the midwife comes to take the mother to church. The latter dresses up in her best clothes, and is sprinkled by the midwife with holy water. Taking the baby in her arms, and carrying a knife, a few keys, some garlic, and a piece of bread, she follows the midwife to the church. Arriving at the entrance, she kneels with the child in her arms and awaits the priest. When he enters, she follows him to the small altar where the christening took place some weeks before. Here the priest, after performing a special ceremony, pronounces her entirely clean.[58]

852 608 574 After the purification rite, often as much as two years later, comes a ceremony which, more than any other, reveals the closeness of the bond that must have once existed between godparents and child. The parents of the child inquire of the godparents whether they will accept a present of *kolaczy*, twisted loaves of wheat bread, from which the ceremony is named *kolaczyny*. If the godparents agree, as they invariably do, the parents set a day for the celebration. Should the godparents have acted in the same capacity at the baptism of other children,

[55] Kaindl, *Die Huzulen*, p. 6.

[56] Szuchiewicz, *op. cit.*, ii, 7.

[57] Kolessa, in *Zbiór Wiad. do Antr. Kraj.*, xiii, 119.

[58] *Idem.*

852 608 574 they invite all the parents of such children to participate in the celebration. On the appointed day the godparents prepare a festive dinner for the parents, who bring a goodly supply of whisky and six *kolaczy* each. If the child is still alive, the parents give the *kolaczy* to the godparents immediately, saying: "Please, *kumy*, accept the *kolaczy*; from God they come large, from us small." But if the child has died in the meantime, they first light candles and then place them and the loaves of bread on the floor, saying: "Please accept the *kolaczy* for the welfare of the soul of N. N." [59]

Friends and neighbours, as well as relatives, are invited to the *kolaczyny*, and all participate in the singing, dancing, and games that follow the dinner and often last till the next morning. The parents, when they depart, are given back one of the *kolaczy*, and in addition receive a calf, a sheep, a lamb, or a pig, depending upon the means of the godparents, as a gift for the child. Around the neck of such animal they always tie a red ribbon. If the godparent has no animal to give, he presents his godchild with a piece of clothing.[60]

III. Childhood

842 Only when a boy is born, as a rule, do the parents feel proud. A peasant, asked what "God gave him," will answer: "*Chlopcie!*" (a boy); but if the baby be a girl, he will reply: "*Detynu!*" (a child), as though trying to avoid mentioning its sex.[61]

854 For some time the mother keeps her infant in bed beside her, mainly in order to keep close watch over it. After a while, however, it is put into a cradle, a box made of boards, suspended by means of ropes from the bar above the mother's bed. It is hung at the foot of the bed so that it can easily be rocked at night. A red apple is usually suspended on a string above the head of the baby—to provide it with something to look at and play with.[62] Boxes on rockers, too, are quite common.[63] Special care is taken to assure the child undisturbed sleep. A visitor

[59] Kaindl, *Die Huzulen*, p. 7.
[60] *Idem.*
[61] Kolberg, *Pokucie*, i, 19.
[62] Kolberg, *Pokucie*, iii, 101.
[63] Szuchiewicz, *op. cit.*, iii, 7.

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854 at a house where there is a newborn baby, even though he stays only a very short while, must sit down for a moment, or else the child will remain restless the whole day. No article may be lent from the house after sunset for the same reason.[64]

The swaddling clothes (*pelenky*) consist of linen rags in which the baby is wrapped, after its hands have been fastened to the body by a ribbon or string. A little hay covered by a coarse piece of linen serves as bedding. Once in place, the rags are hardly ever changed, so that they often practically rot away
● 852 under the child. What the mother seems more concerned with is to assure the child of a healthy growth of hair. Hence when the baby is a month old she cuts off its hair, puts it in a corner of the room, and says: "Look where I am placing your hair, so that in the other world you may know where to get it." This reflects the belief that every person must bring with him to the other world some part of his body. The locks from the head of a girl are usually inserted in the stem of a rotten willow tree, that she may have later a beautiful head of hair.[65]

853 The mother, especially among the *hutzuls*, seldom nurses the baby herself. The reason lies mainly in the fact that the peasant women often lack sufficient milk. The mother, however, ascribes this lack to witchcraft or the evil eye. Particularly around Christmas time is the nursing mother thought to be exposed to this sort of bewitchment. Nine days after Christmas, it is believed, the *diwe-baby* go around drying up the milk of Christian mothers to make their children waste away, that they may the more easily substitute their own.[66] The children, consequently, are fed from a cow's, goat's, or ram's horn cut off at the point, or, in more recent years, from a commercial nipple. Children six months old are fed mainly on buckwheat grouts dissolved in milk and on pieces of rye bread boiled in water. Somewhat older children eat the same food as adults, but continue at the same time to suckle at the breast or bottle.[67] A mother is especially anxious to train her child not to be fastidious

[64] K[illegible]essa, in *Etnograficznyj Zbirnyk*, v, 83–84.

[65] Szuchiewicz, *op. cit.*, ii, 7.

[66] Szuchiewicz, *Huculszczyzna*, ii, 7.

[67] Zelenin, *op. cit.*, p. 302.

853 regarding food. For this reason she often makes it drink a spoonful of dishwater immediately after birth or weaning.[68]

857 Children mean additional working hands, and hence an increased source of income to the peasant's household. The older the boy or girl gets, the more indispensable does he become in the house, helping his father or mother. When scarcely eight years of age, he runs all sorts of errands, carries his father's lunch out to the distant fields all by himself, rides the horses to water, drives the cattle out to pasture—in a word, learns to depend upon himself. At the age of twelve he already performs practically all the tasks of an adult, sometimes working even harder than his parents.

869 From its very infancy the child is inculcated with various
784 folk beliefs. It is taught, for example, not to spit on the fire, lest it get the mark of a flame on its face; not to eat apples before St. Spas (18th August, O.S.), lest frogs multiply in its belly; never, in the case of a girl, to walk backwards, lest she remain long unmarried; and not to throw away the nails that it bites off its fingers but to hide them in its bosom, for they belong to the Devil, who will demand them after death.[69]

852 The life of a boy is marked by no special ceremonies until the time of courtship. In the case of a girl, the only formal ceremony occurs in her sixth year, when her hair is put up for the first time. Before that age, her tresses fall freely about her shoulders. For the ceremony the mother invites a woman, called *sochtiwna*, who is experienced in such matters. Gathering the girl's hair from her forehead and from the back and both sides of her head, the woman ties the four strands together in the centre, saying: "As I am tying your hair from all four sides that it may adhere together, so may boys, widowers, sons of wealthy parents, and the most distinguished youths of the land seek you from all directions; whoever shall see you shall swoon for you, as a fish does for water." The parents thenceforth usually pay a little more attention to their daughter's appearance; at least they try to see to it that she wears another garment in addition to her shirt.

[68] Kaindl, *Die Huzulen*, p. 7.

[69] Szuchiewicz, *op. cit.*, ii, 10.

[70] *Ibid.*, ii, 10–11.